War

000 ring system.

829 Since the war, there has been plenty of talk and interest in Indonesian affairs. Before the war one never heard of such things. Formerly, the people knew only of the Dutch as far as the outside world was concerned. They knew very little about other parts of Indonesia. The war "opened the world" to these remote people. (But, I'd say, this was still a very slim opening.)

871 There was no school here at all fifty years ago. In those days, however, there was one guru in Wailolong and one guru in Leloba who could read and write. No students from here have studied at a university or at an HBS. Two students from here are now attending the middle school, in class six. All children from here now go to the lower school. One from Wailolong goes to school in Larantuka. There is also a middle school at Maumere. There are no native schools here.

[185] Roy reports that the people here like school today, and want their children to go as high as possible. (I doubt this. I think many, if not most, are rather vague about this subject. But I have to take his word for it.)

[463] There are no noticeable differences in activities connected with the level of education achieved by individuals in this area. This is because everyone is a farmer. The only exceptions would be the guru, but there are no local men of Wailolong who are guru.

[876] There is no non-official individual training. At one time they tried (evidently under government propaganda) a system where "everyone teaches another" but it stopped fast.

[797] The mission runs the schools here, but the government subsidizes them. I think this is
● [658] true for nearly all of the schools in Flores (check).

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000 much of a waste of animals.

796 614 346 I finally found out which kampongs do the main ritual functions when they have a general Belakang Gunung feast at which all kampongs are represented. This is when they have a new korke (or church). The order is as follows:

1. Kottang is Mudakaputu (descendants of Bampowa).

2. Keleng is Lewohala (descendants of Kewaka).

3. Hurint is Leloba (descendants of Belawaburak).

4. Marang is Wailolong (descendants of Keweluk).

5. The passer of food and drink and betel ingredients is Watumiti (descendant of Mado). Thus they are the five brothers.

624 614 793 565 789 756 Hence we have the "sistim" which he himself is so impressed by. There are priests in the sense that the radja tuan and the kelake are really suku and ama priests. They are administrative and ritual officers. In addition, there are priests and gurus of the new religion. And there are the molang or medicine seers. These have more power and influence if they are of bangsawan descent. Thus again the magic power of proper descent comes to the fore and we see that blood and rank affect even the influence of medicine men. Then there are the dukun, who are doctors but with magical aspects.

798 They are extremely liberal toward all religions. The only sign of any animosity I ever saw was toward Mohammedanism, and it was not even here except in Kampong Baru. The pagan resistance was more pronounced formerly. Today the two cults work together without much, if any, friction.

871 797 ● 658 The schools are government schools, but the mission runs them and evidently provides, but does not pay, the teachers. The schools were

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871 once solely in the hands of the mission, but
658 they are now given government support. This
797 is a curious situation. I see more of the same thing in Roworeke, where the Mohammedan problem enters.

771 There are plenty of debates in Leloba about
798 religion always, and this was especially true in the days when Catholicism was coming in. Roy talked ceaselessly with the last pagan power, Laba. However, there was much less debate in Wailolong. In fact, Roy says that Wailolong is not much interested in religion, and he says that this is largely because the gurus there are outside men. They have little influence. And thus again we see the closed world aspect of this situation. Even when preaching the universal religion, a man has to be from the Belakang Gunung region and even from the very same kampong in order to get much of a hearing. I suppose the pastors are an exception. They are such big medicine that they can even be Dutch. I note, however, that probably Holland is so far off that it is like "a far-off heaven" and there is therefore no friction with the little closed world here. Roy says that Wailolong is not much for Christianity at all. Thus I see what I first saw, that Wailolong is really a pagan kampong with a Catholic name. That is why paganism shows up so clearly. And it may also be why there is no particular love for Leloba here, and why Roy is so much afraid to work there, or at least why he was so afraid at first. He actually feared being snubbed.

Roy predicts that the last pure pagan will have died in another ten years. There is knowledge only of Catholicism and pagan cults here. Hence there is no "comparative religion." Note again that Christianity means Catholic. Protestants are evidently seldom mentioned. How nice for tolerance!

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114 Roworeke: I started on the last two days, January 21 and 22, and went to work on the schedule.

797 Fifty years ago there were no Christians here at all. In 1922, and the kapitan says that it was in October or November, the Catholics entered. They cannot remember who the first convert was. At first acceptance was very slow (and this may be linked with the wars against the Dutch), but there was no strong resistance. These folk took it, they say. But I note that there are plenty of pagans even today.

771 The assistant says that this area is about
162 sixty per cent Christian. All have been in contact with Christianity, as even the pagans have relatives who are Christians. There are also relations with Mohammedanism, as there are many Mohammedans near here, although few in this kampong. There are no troubles with any religion.

875 There are two school teachers in Watu Roga,
797 and two religious teachers. The school build-
●[658] ing belongs to the mission, but the government pays the costs and the salaries of the teachers. Perhaps it is a mere subsidy. There are no real troubles in regard to religion in school, partly because the teachers do not propagandize much, and partly because the people seem not to worry about religion. In fact, they kept on saying that I, as an educated man, might fuss over points of religion, but they knew so little that they would not know if they were being propagandized. Thus, I suspect that the gurus do not ever attack paganism directly, as this might cause trouble. Instead, they just slide in the Christian belief as though it were normal.

They have no trouble with Mohammedan teachers, as there is only one such in the whole Ende area. He is the son of the big kapitan Nggobe. The

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871 old people have been heard to say that they
185 wished they were young again so that they could go to school. "We didn't have these advantages in my day."

871 There is no trouble between the educated and
212 the uneducated. Until recently there was no
[578] conflict between the illiterate older people and the schooled young. Of course, they have only three grades anyway, but in all events they haven't had the problem of the stuck up children at all. There is no disobedience. There are still a few dalu and kepala kampongs who are illiterate, but this is becoming less and less so all the time. And they have assistants who help them.

The young do not teach the old here. The literacy campaign of the East Indonesian government failed here as everywhere. It started and then stopped. (Why learn to read when there is nothing to read? Why learn to write when no one writes? This is my interpretation.)

[787] The schools are run by the mission, but the
[658] government pays all of the expenses except for what the mission wants to give, for example, books. This is a system found all over Flores, I think. Mission schools are paid for by the government. The whole administration is carried out by the mission.

874 There is not a single person from here who
797 has gone to seminary. After the six grades the gurus go to OVO (Opleidingsschool voor Volksonderwijzers), a two year course at the mission in Ruteng. There is also a trade school at the Ruteng mission. The trade school gurus must go to a two year course in Ende Ambachtsschool, in the mission there, after they have finished six grades. There is no other available special education.

614 The assistant worked until midnight getting information for the outline in Veol and Ndung,

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771 conservative, but not fanatic. Cornelius says that they do not analyze the situation by thinking of what good things Catholicism has brought. Opposition is in the form of criticism, not in terms of a balance of good and bad. Just about all education is in the hands of the mission, although schools are paid for mainly by the government. Even in Mohammedan Reo, I found, the schools are mission run.

[871] [797] [658]

The people here do not debate very much about religious matters, but they do criticize the Catholic opposition to polygyny and feasts. There are no real debates or discussions, however, not even within families.

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In regard to other religions, they know only Catholicism. All they know about Mohammedanism is that they eat no pork and are allowed four wives. There is no knowledge of other cults.

[829]

764 Formerly, in disposing of the dead, a mat was used, not a coffin. Today boxes are used everywhere. The big change in funeral rites has been the addition of Catholic rites, but the old ones are carried out too, as in the case of the wedding. When someone dies, everyone howls, and this includes men and women. Then two or three children carry a spear around the area, telling who has died. A few people from each house come to the house of the dead. They place the dead on a mat, on the floor, with the head toward the door. A cloth is placed over the whole body including the face. Thus the body remains on the floor for one day. A coffin is made. The dead is dressed in fine clothes. A few carefully saved silver coins are usually put in the mouth of the dead.

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At the cemetery a man hits the ground five times with a stick before the grave is dug. When the grave is ready, they bring the coffin and bury the body. The reason for hitting the ground five times is in hope that in this way

1 [i.e., the assistant --Analyst]